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ical work the approved dicta of statistical science. Professor Mayo-Smith has done this in excellent fashion and thus merits the thanks of all those who, to use his own words, are working for the "development of a sane and intelligent sociology." Our author has drawn from the best official sources, has arranged the data intelligibly, and his analyses though sometimes meager are sound and direct. One cannot say that he has prepared an elaborate scientific treatise, since but brief consideration has been given to statistical method and technique. But he has arranged the principal contents of statistical science which bear close relation to sociology in such an interesting and manageable way that no teacher of the latter subject can afford to do without the book.

E. R. L. GOULD.

Punishment and Reformation. By FREDERICK HOWARD WINES, LL.D. T. T. Crowell & Co., New York, 1895, pp. ix+339.

IN a work on this subject the personality of the author is not a minor element. The conclusions reached are much more influential when stated by Dr. Wines who derived valuable suggestion and inspiration from a father who devoted his life to the study, and who has himself for a quarter of a century been identified with reform movements and public service.

The work is substantially the lectures given before the University of Wisconsin and the Lowell Institute. It is popular in form and contents, and yet deserves the attention of students and professional men. The author seeks to influence action, and this practical purpose has determined what material should be accepted and what rejected. The large hortatory element is explained by the practical purpose of the speaker.

The social sentiments relating to crime are traced in their historical evolution, from the half-instinctive and reflex vengeance of savages through the regulated retributive justice of former ages to the more humane desire to reform the criminal which has characterized this century.

In a very interesting way we have sketched the judicial procedure which corresponds to those evolving sentiments, and the modes of punishment which symbolize the feelings of communities toward law-breakers. It is shown that the methods of compensation common among savages, the ordeal or appeal to God in theocratic communities,

the appalling severity of mediæval authorities, and the educative methods of Elmira Reformatory are manifestations of the conceptions of crime and criminals held at the various stages of culture.

Rightly does the author insist on the fact that the phenomena of crime and of punishment cannot be understood apart from the general social states in which they are found. Each special physical and social science is called upon to furnish elements in the solution of the difficulty. Only when these special sciences have reached a certain stage of development, and only when we have succeeded in coördinating the results of such particular studies, are we in the way of securing the most rational treatment of crime and criminals. The necessity for a social science is clearly seen and abundantly illustrated, and the relation of social pathology to the subject is distinctly pointed out.

Among the most attractive passages are those which deal with the Elmira Reformatory and with the indeterminate sentence. The estimate of the really scientific results of "criminal anthropology" is marked by strong common sense and indicates careful study of the Italian writers, although the treatment is very brief.

The function of prison labor in the process of reformation is so well stated that one wishes the author would contribute a book to the economical, political and educational factors in the question. It may seem strange that the man who conducted the statistical inquiries of the United States in this field should make so few allusions to statistics. What he does say arouses an appetite for more reasoning of the same quality.

The explanation of the transition from the transportation system to the penitentiary system in England is an excellent piece of historical interpretation, and has a practical value in view of the occasional proposition to make Alaska a penal colony.

It is to be hoped that Dr. Wines will be able to expand this book into a discussion of the subject which shall be monumental and at the same time serve the interests of science and practice in America. The present book is better suited to its particular purpose than a larger work, but special students will be asking for more detailed treatment of many of the points raised.

If prison wardens and chaplains could have these chapters read and discussed in classes of the prison subordinate officials, they would help many a prisoner to a better life, and would themselves be enabled to perform a higher service. Tracts might be collated out

of some of the chapters for distribution on "Prison Sunday." Legislators who are charged with the study of state correctional institutions owe it to their constituencies to ponder this work, and it should be forced upon their attention in all possible ways. In no other book can one find the most essential questions so well treated for the American public.

C. R. HENDERSON.

Social Regeneration. By JACOB A. BIDDLE. Hartford: The Student Publishing Company, 1896, pp. 325.

To do justice to the writer we must permit him to speak for himself. A few quotations will make much commentary unnecessary. "The New Testament and the New Science agree in placing sociology in the list of physical sciences. . . . In the order of sciences it comes in after zoölogy, viz., physics, astronomy, geology, botany, zoölogy and sociology. Together these constitute the universal science of biology or theology." Observe the reason for this remarkable nomenclature. Biology is confounded with theology because "God is Life itself. . . . Life is God. Biology is theology." Really one needs a year's legal notice of such violent changes in phraseology in order to prevent heart disease from the shock. We do not dispute the right of the author to use common words in such strange ways, but we need a new dictionary to help us understand a random passage.

Perhaps the author's most cherished contribution is chapter 8, "The Coöperative Parish of the Holy Catholic Church." This might be called "a clergyman's dream of a local Utopia." It is unsafe to trust a paraphrase; we must use the author's own words when he describes what ought to be. After the conventional socialistic arraignment of capitalistic society the author constructs in the air a society which is eminently satisfactory—to himself. "Suppose now that they organize themselves into a coöperative parish."

"It is based upon the conception that all authority in government comes from the Power who made and rules the planet. It is a theocracy. . . . Its duty is to keep its members at peace with God, in fellowship and love with each other, in health of body, and supplied with all the necessities of life. It is supported and managed by the people, for the people, upon the principle, that each shall give to the community according to ability and receive according to need. They